FOUR ACTIONS TO ACQUIRE THE FRIENDSHIP OF ALLAH TA'ALA

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by

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There are four actions which if one adopts, ***Insha-Allah,*** he will become ***Waliullah*** (Friend of Allah) before he passes away. With the blessings of practicing on these four actions, ***Insha-Allah***, he will gain the ability of practicing on all the other commands of ***Deen***.This is due to the fact that generally people find these actions difficult since it is difficult on the ***Nafs*** (the inner-self). The student who manages to answer the difficult questions in the question paper will have no problem answering the easy questions. Hence, the one who suppresses his ***Nafs*** for the pleasure of Allah Ta'ala and practices on the following actions, it will become easy for him to practice on the entire ***Deen*** and he will become the ***Wali*** of Allah Ta'ala.

THE FIRST ACTION

KEEP A BEARD TO THE EXTENT OF ONE FIST IN LENGTH

The following is reported in a narration of ***Bukhari Shareef***:

خَالِفُوا الْمُشْرِكِيْنَ وَفِّرُوا اللُّحٰى وَاَحْفُوا الشَّوَارِبَ

وَكَانَ ابْنُ عُمَرَ اِذَا حَجَّ اَوِاعْتَمَرَ قَبَضَ عَلٰى لِحْيَتِهٖ

فَمَا فَضَلَ اَخَذَهٗ **(Bukhari; Vol. 2, pg. 875)**

"Oppose the idolators! Lengthen the beard and shorten the moustache. When Hazrat Ibn Umar (رضی اللہ عنہ) used to go for Haj or Umrah, he would take hold of his beard in his fist. Whatever amount of the beard was in excess of the fist, he would trim it."

In another narration of ***Bukhari Shareef*** it is narrated that Rasulullah (صلی اللہ علیہ وسلم) said:

اِنْهَكُوا الشَّوَارِبَ وَاَعْفُوا اللُّحٰى

(Bukhari; Vol. 2, pg. 875)

"Make the moustache extremely short and lengthen the beard."

It is ***Waajib*** to keep a beard to the extent of one fist. Just as it is ***Waajib*** to perform ***Witr Salaah*** and ***Eid Salaah*** on ***Eid-ul-Fitr*** and ***Eid-ul-Adha***, similarly it is ***Waajib*** to keep a beard to the extent of one fist in length. All the four ***Imaams*** are unanimous in this regard. ***Allama Shaami*** (رحمۃ اللہ علیہ) states:

اَمَّا اَخْذُ اللِّحْيَةِ وَهِيَ مَا دُوْنَ الْقُبْضَةِ كَمَا يَفْعَلُهٗ

بَعْضُ الْمَغَارِبَةِ وَمُخَنَّثَةُ الرِّجَالِ فَلَمْ يُبِحْهُ اَحَدٌ

(Shaami; Vol. 2, pg. 123)

"To trim the beard when it is shorter than one fist in length, as practiced by some people of the west and hermaphrodites, has not been permitted by anyone."

Hakeemul Ummat, Mujddidul Millat Moulana Ashraf Ali Saheb Thanwi (رحمۃ اللہ علیہ) writes in ***Bahishti Zewar***: "It is ***Haraam*** to shave the beard as well as to trim it to less than the length of one fist."

(Bahishti Zewar; Part.11, pg. 115)

The word "***Daarhi***" (urdu word for beard) comes from the word "***Daarh***" (jaw).[1]

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[1]The urdu has been derived from the orignal Arabic Word ***Lihya*** which comes from the Arabic Word ***"Lahyum"*** (jaw) (Translator)

Therefore, the beard should be to the extent of one fist under the chin as well as to the right and left (to the end of the jaw on either side). It is ***Waajib*** to grow the beard to one fist length on all three sides. Some people grow the beard to one fist under the chin but trim it to less than a fist on either sides. This is incorrect. If any one of the three sides the beard has been shortened to lesser than one fist to even the extent of one grain of rice (a few millimetres), this action will be ***harram*** and a major sin.

THE SECOND ACTION

TO KEEP THE ANKLES EXPOSED i.e.
NOT TO COVER THE ANKLES WITH
THE TROUSER, PANTS, ETC.

It is ***Haraam*** and a major sin for males to cover their ankles with their garments.

The narration of ***Bukhari Shareef*** states:

مَا اَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْاِزَارِ فِى النَّارِ

Bukhari; Vol. 2, pg. 861, Topic: مَا اَسْفَلَ مِنَ الْكَعْبَيْنِ فَفِى النَّارِ

"Whatever portion of the ankles is covered by any garment (such as the pants, lungi, kurta, turban, sheet, etc) will be in the fire."

It is clearly understood from this narration that to cover the ankles is a major sin since the warning of punishment of the fire of ***Jahannum*** is not given with regard to minor sins. In ***Bazlul Majhood***, the commentary of ***Sunan Abu Dawood***, ***Allama Khaleel Ahmad Saharanpuri*** (رحمۃ اللہ علیہ) writes that "***Izaar***" in the above ***Hadith*** refers to every such garment that covers the ankles from above such as the pants, ***lungi***, ***kurta***, etc. To cover the ankles with such garments is forbidden. "***Izaar***" does not refer to anything that is worn from below such as socks. Hence, there is no sin in covering the ankles with socks. Therefore, if somebody really wishes to cover his ankles, he should wear socks. The prohibition of covering the ankles with garments worn from above is applicable in two conditions only.

(1) While standing (2) While walking

Thus, while sitting or reclining if the ankles are covered by one's ***Izaar***, there is no harm. Some people are under the serious misconception that it is only necessary to expose the ankles in ***Salaah***. Therefore, upon entering the ***Masjid***

they fold up their pants and expose their ankles and upon leaving, once more unfold the pants. It should be remembered well that the prohibition of covering the ankles is not restricted to ***Salaah***. The ankles must remain uncovered by one's pants, ***kurta***, etc, while standing or walking or else one would be committing a major sin.

Allama Khaleel Ahmad Saharanpuri (رحمۃ اللہ علیہ) also states:

وَهٰذَا فِیْ حَقِّ الرِّجَالِ دُوْنَ النِّسَاءِ

"This command (of uncovering the ankles) applies to males and not to females."

(Bazlul Majhood; Vol.6 pg. 57, The Chapter on Clothing)

Once a ***Sahaabi*** (رضی اللہ عنہ) said to ***Rasulullah*** (صلی اللہ علیہ وسلم):

اِنِّیْ حَمِشُ السَّاقَیْنِ

"My shins have dried up."

What this meant was that due to the narrowness of my shins (including my ankles) having dried up and becoming thin and unsightly,

I wish to cover my ankles. However, Rasulullah (صلى الله عليه وسلم) did not permit him to do so. Instead, he said:

إِنَّ اللّٰهَ لَا يُحِبُّ الْمُسْبِلَ

"Verily Allah Ta'ala does not love the one who covers the ankles."

(Fathul Baari; Vol. 10, pg. 264)

Dear friends! Ponder! Is it wise that one should deprive himself of the love of Allah Ta'ala by means of covering his ankles? On another occasion Rasulullah (صلى الله عليه وسلم) said to a ***Sahaabi*** (رضى الله عنه) whose sheet was dragging on the floor:

اَمَالَكَ فِيَّ اُسْوَةٌ

"Is there not an example for you in my way of life?"

(Fathul Baari; Vol. 10, pg. 263)

The question is actually an affectionate warning! Thus, the mere claim of love is not sufficient. Love in reality forces one to follow his beloved!

The poet expresses this in the following couplet:

لَوْ كَانَ حُبُّكَ صَادِقًا لَاَطَعْتَهُ
اِنَّ الْمُحِبَّ لِمَنْ يُّحِبُّ مُطِيْعٌ

"Had you been true in your love, you would have obeyed him, verily the lover is obedient to the beloved."

The dictates of the love for Allah Ta'ala and His Rasul (صلى الله عليه وسلم) demands that we do not disobey them. If we obey every command of His, then we are indeed true in our claim of love.

THE THIRD ACTION

PROTECTING THE GAZE

In this time and age there is great neglect in this regard. Many people do not even regard the casting of lastful glances as a sin where as Allah Ta'ala has given the command of protecting the gaze in the ***Qur'aan Shareef***. Allah Ta'ala says:

﴿ قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ ﴾

"Say (O Nabi) to the believers that they should lower their gazes."

This refers to not looking at ***Non-Mahram**** women. Likewise, they should not gaze at beardless youth. In fact, even if a youngster's beard has grown to some extent but one still finds the heart somewhat inclined towards him, then to look at him is ***haraam***. The crux of the matter is that any such face which one derives ***haraam*** pleasure from gazing at, it is ***haraam*** to look at such a face. The protection of the gaze is such an important aspect that Allah Ta'ala has separately commanded the women to also guard their gazes. Allah Ta'ala says:

﴿ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ ﴾

"And say to the believing women that they should lower their gazes"

This aspect is unlike the commands of ***Salaah***, fasting and other injunctions wherein the women have not been given an independent command. Rather the males have been addressed and women have been included in these commands on the basis of being subservient to men.

* A woman with whom one is permitted to marry.

In the narration of ***Bukhari***… that Rasulullah (ﷺ)…

"Casting lustful glances… of the eye…"

(Bukhari Shareef; Vol…

One who casts lustful glan… in fornication cannot ever… a ***Wali*** of Allah Ta'ala unles… from this evil.

In another narration Ras… reported to have said:

"May the curse of Allah… one who casts lustful gla… one who emerges in su… lustful glances are…"

(Miskaat Shareef pg. 270, the… on looking at a woma…

In the narration of ***Bukhari Shareef*** it is reported that Rasulullah (صلی اللہ علیہ وسلم) said:

زِنَى الْعَيْنِ النَّظَرُ

"Casting lustful glances is the fornication of the eyes."

(Bukhari Shareef; Vol. 2, pg. 923)

One who casts lustful glances and is indulging in fornication **cannot even dream of becoming** a ***Wali*** of Allah Ta'ala unless he sincerely repents from this evil.

In another narration Rasulullah (صلی اللہ علیہ وسلم) is reported to have said:

لَعَنَ اللهُ النَّاظِرَ وَالْمَنْظُوْرَ اِلَيْهِ

"May the curse of Allah Ta'ala be upon the one who casts lustful glances as well as the one who emerges in such a manner that lustful glances are cast at one."

(Miskaat Shareef pg. 270, the book of Nikah, Chapter on looking at a woman for proposal)

In this ***Hadith,*** Rasulullah (صلى الله عليه وسلم) has cursed both the person who casts lustful gazes as well as the one who is gazed at (due to not adopting the ***Hijaab***). Those who fear the curse of the ***Auliya*** and pious people should fear the curse of Rasulullah (صلى الله عليه وسلم), since piety is acquired in becoming true slaves of Rasulullah (صلى الله عليه وسلم). Therefore, if an accidental gaze falls upon a beautiful face, turn the gaze away immediately. Do not allow the gaze to remain on the face even for one moment.

It is clearly understood from the verses of ***Qur’aan Shareef*** and the ***Ahadith*** that the one who casts lustful glances has been given the following three evil “titles”.

1. **Disobedient to Allah Ta’ala and His Rasul (صلى الله عليه وسلم).**
2. Fornicator of the eyes
3. **Accursed**

If one is addressed with any of these titles, one will be extremely hurt and displeased. Thus, if one wishes to remain safe from these titles, it is necessary to guard the gaze.

Some people object and say, "What have we done? We did not take anything or do anything to anybody. All we have done is cast a glance. These ***Molvis*** needlessly frighten us." Nay, the ***Molvis*** are not frightening you. Allah Ta'ala and His Rasul is prohibiting you. The ***Molvis*** do not make any ***Mas'ala*** (law of ***Deen***). They merely explain the laws of ***Deen***. The verses of the ***Qur'aan*** and the ***Ahadith*** presented above, are these the sayings of any ***Molvi***? Furthermore, I say to such people who claim that we have taken nothing and done nothing but only cast a glance that if your casting a glance is such an insignificant act, then why are you casting glances? Simply forsake casting lustful glances! Thus, it is obvious that they are taking something and doing something when casting glances. What they are taking and doing is actually deriving ***haraam*** pleasure which they "import" into their hearts. As a result their hearts become ruined. When one casts lustful glances one becomes distanced away from Allah Ta'ala to such an extent that in no other sin one is distanced away so far. The ***qibla*** of the heart

completely changes. The heart that was directed towards Allah Ta'ala turns 180 degrees away towards the person one had glanced at. It is as if the heart has turned around completely to face the object of the lustful glance and has turned its back to Allah Ta'ala. Hence, whether the person is performing ***Salaah***, reciting the ***Qur'aan Shareef*** or anything else, that beautiful face is in front of him. When in solitude, also the mind is still engrossed in the same beauty.

Now, instead of the remembrance of Allah Ta'ala, the remembrance of that beautiful person is in the heart. The heart is not subjected to such destruction by means of any other sin. For instance, a person has missed his ***Salaah***, or he has spoken a lie, or he has harmed somebody, his heart will turn away from Allah Ta'ala by 45 degrees. However, he will repent and seek the forgiveness of those he has harmed and his heart will once again be directed towards Allah Ta'ala. On the contrary, the sin of casting glances is such that a person becomes completely unmindful of Allah Ta'ala and the love of the person he has gazed at settles in

his heart. As a result, some people even lost their ***Imaan*** at the time of death.

Allah Ta'ala declares in a ***Hadith-e-Qudsi***:

إِنَّ النَّظَرَ سَهْمٌ مِّنْ سِهَامِ اِبْلِيْسَ مَسْمُوْمٌ مَنْ تَرَكَهَا مَخَافَتِيْ اَبْدَلْتُهٗ اِيْمَانًا يَّجِدُ حَلَاوَتَهٗ فِيْ قَلْبِهٖ

"Verily the evil glance is a poisonous arrow from the arrows of shaytaan. The one who will forsake casting an evil glance out of My fear, I will give him in return such Imaan the sweetness of which he will taste in his heart".

(Kanzul Ummaal; Vol.5, pg. 328)

In other words
In other words, he will physically acquire the sweetness of ***Imaan*** which will be present in his heart. This is not some world of fantasy or imagination. It is the revelation of Allah Ta'ala. Allah Ta'ala has not instructed us to merely imagine that the sweetness of ***Imaan*** has entered the heart. Rather he has declared the word (يَجِدُ) which means that you will physically experience the taste of ***Imaan*** and find it present in your heart.

Dear friends! Practice on this prescription (of abstaining from lustful glances) and see the effects for yourself. The heart will experience such sweetness of ***Imaan*** that as a result the value for the kingdoms of the seven continents will perish from one's heart. ***Allama Abul Qasim Qushairi*** writes in ***Risala Qushairiya*** that by the injuction of guarding the gaze Allah Ta'ala has taken away the pleasure of the eyes but in return He has granted the non-perishable sweetness of ***Imaan***.

Mulla Ali Qari (رحمۃ اللہ علیہ) writes:

وَقَدْ وَرَدَ اَنَّ حَلاوَةَ الْاِيْمَانِ اِذَا دَخَلَتْ قَلْبًا لَا تَخْرُجُ مِنْهُ اَبَدًا

"It has been narrated that once the sweetness of Imaan enters the heart, it never leaves it."

(Mishkaat; Vol. 1, pg. 74)

Mulla Ali Qari (رحمۃ اللہ علیہ) comments upon this statement and declares:

فَفِيْهِ اِشَارَةٌ اِلٰى بَشَارَةِ حُسْنِ الْخَاتِمَةِ

"In this is the indication towards the glad tidings of death upon Imaan." **(Mirqaat)**

The reason for this is obvious since when ***Imaan*** will never leave the heart after having entered, death will also come upon ***Imaan***. Thus, protecting the gaze is a guarantee for death upon ***Imaan***. Friends, nowadays this great wealth of gaining death on ***Imaan*** is being distributed in the bazaars, at airports and stations. In these places, protect the gaze and gather the treasure of the sweetness of ***Imaan***. Hence, acquire the guarantee of death upon ***Imaan***. Therefore, I say that if in these times there is an excess of nudity and shamelessness, there is also an abundance of the sweetness of ***Imaan***. Protect the gaze and partake of the ***halwa*** (sweetmeats) of ***Imaan***.

THE FOURTH ACTION

PROTECTING THE HEART

Together with protecting the gaze, it is also necessary to protect the heart. Some people protect the gaze of the eyes but do not protect the gaze of the heart. This means, that they protect the eyes from casting lustful glances but they do not protect the heart from thinking of beautiful faces. By means of such thoughts

and imaginations they derive ***haraam*** pleasure. One should understand well that this is also ***haraam***. Allah Ta'ala declares:

﴿ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴾

"Allah Ta'ala knows the deception of
the eyes and the secrets of the hearts."

Allah Ta'ala is aware of the ***haraam*** pleasure that you derive in your heart. One ***buzurg*** states:

چوریاں آنکھوں کی اور سینوں کے راز
جانتا ہے سب کو تُو اے بے نیاز

The deceptions of the eyes and the secrets of the hearts,
You are all aware, O the most Independent One.

It is not sinful if the previous sins come to mind. Rather, it is sinful to bring these thoughts to mind. If an evil thought comes to mind, one will not be taken to task for it. However, when an evil thought comes, it is ***haraam*** to thereafter entertain that thought (by thinking further about it), or to deliberately think of the past sins and derive pleasure from it, or to plot committing a sin in the future. These aspects will incur the

displeasure of Allah Ta'ala. Another severe ***harm*** of thinking of evil is that the desire to commit sins is intensified. As a result there is a grave danger that one will become physically involved in sin.

May Allah Ta'ala protect us and save us from all these ***haraam*** actions. By the ***barakah*** of being protected from these sins it will ***Insha-Allah*** become easy to remain safe from all other sins.

NOTE: The above mentioned actions (leaving the beard equal to one fist and wearing the garments above the ankles) are for men to practice upon. Women on the other hand should practice on the following two actions in addition to safeguarding the eyes and the heart, in order to attain the friendship of Allah Ta'ala:

① SHAR'I HIJAB (PARDAH)

One sin which has become very wide-spread and common these days is not adopting the **SHAR'I HIJAB, PARDAH**. Let alone the common people, the elite and so-called "religious"

people are also involved in this vice of not adopting ***Shar'i Hijab*** from ***ghair-mahram*** relatives. Some women wear the ***Burqah*** from head to toe when they leave the home but they do not adopt the ***Hijab*** from ***ghair-mahram*** male relatives whereas this is also a command of the ***Shariah***. Actually, adopting ***Hijab*** from ***ghair-mahram*** male relatives needs to be given more importance due to the fact that one comes into contact more with relatives than with strangers. Therefore, one should be more cautious in this regard.

ⓘ The following male relatives are ***ghair-mahram*** and it is compulsory to adopt ***Hijab*** from them:

1- Maternal aunt's husband
2- Paternal aunt's husband
3- Male cousins from paternal uncle
4- Male cousins from paternal aunt
5- Male cousins from maternal aunt
6- Male cousins from paternal aunt
7- Sister's husband
8- All male relatives of the husband except father-in-law. One should take special

caution in regards to brother-in-laws.

One woman asked Rasulullah (ﷺ) as to whether she should adopt the ***Hijab*** from her brother-in-law. Rasulullah (ﷺ) replied, "The brother-in-law is death." Meaning just as death puts an end to life similarly by not adopting ***Hijab*** from the brother-in-law will put an end to one's ***Deen***. Therefore, one should fear the brother-in-law just as one fears death. This is because there is more ***Fitnah*** involved and that is why Rasulullah (ﷺ) emphasised this more and warned us in regards to it.

آج کل پردہ دری کا یہ نتیجہ نکلا
جس کو سمجھے تھے کہ بیٹا ہے بھتیجہ نکلا

This is the consequence of not adopting the Hijab,
Who you thought was the son turned out to be the nephew!

Adopting ***Hijab*** does not mean keeping yourself locked behind close doors. Rather if the house is small then one should fully

wrap oneself properly with a large shawl, covering the face and the body, and continue to do the house work. But if there is no one else in the home then it is not proper to be alone with any ***ghair-mahram*** male relative. Also it is not permissible to speak to ***ghair-mahrams*** without necessity. If there is a need to ask to bring groceries or other household needs, then one should ask with a heavy voice from behind a curtain or barrier.

(ii) One should not eat together on the same table cloth with ***ghair-mahram*** male relatives. Either all the spouses should eat together or men should eat separately and women separately.

Another important point which must be taken into consideration is that young childern are adopted and when they grow up and reach adolescence, the women of the house tend to say, "Oh! What ***Hijab*** is there from him? I have cleaned his nappies and took care of him since he was a baby!" Understand this point well: The rules and regulations of ***Shariah***

pertaining adolescence are separate and the rules and regulations pertaining adulthood are totally exclusive. What does cleaning nappies have to do with anything? You cleaned your own child's back-side and private parts when he was a baby, do you do the same thing when he grows up and becomes a man? Obviously not. This is because the ruling changes in adulthood. Now, if after adulthood the ruling changes for one's own child, one's own flesh and blood, then what do you think about that adopted child who is not even your own? Not adopting ***Shar'i Hijab*** from such people is a major sin. Similarly, another disease which has become very widespread these days is to regard someone as one's "brother" or "sister" when in actual fact he or she is not so. No one can simply become your lawful brother or sister by word of mouth. It is compulsory to adopt ***Hijab*** from him.

Allah Ta'ala says in the ***Qur'aan Majeed***:

﴿ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْ لَتِهِنَّ ...الخ ﴾

"*(And tell the believing women) that they must*

not expose their beauty/adornment except to their husbands."

(Surah Nur: Verse No. 31)

﴿ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ﴾

"And when you ask anything from them, ask them from behind a curtain. That is better for the purity of your hearts and their hearts"

(Surah Ahzaab: Verse No. 53)

﴿ يَا أَيُّهَا النَّبِيُّ قُل لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَآءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَابِيبِهِنَّ ۚ ﴾

"O Nabi! (ﷺ), tell your wives and your daughters and the believing women that they should draw down their shawls over them."

(Surah Ahzaab: Verse No. 59)

(2) THE RIGHTS OF THE HUSBAND

The second action in order to attain the friendship of Allah Ta'ala for women is to

fulfil the rights of the husband. Through the blessings of this action an incredible amount of closeness to Allah Ta'ala will be attained.

Allah Ta'ala has granted the husband certain rights which must be fulfilled and has bestowed him superiority. He has made the husband an authority over the wife. This is why pleasing the husband is considered a great act of worship and displeasing him is regarded to be a grave sin. Rasulullah (صلى الله عليه وسلم) has said:

"That woman who performs her 5-times Salah, observes the fast of the month of Ramadhan, stays with chastity and obeys her husband, then she has a choice to enter Jannah through any of the eight gates of Jannah which she desires."

(Narrated by Abu Nu'aim in Hiyah, Mishkaat; pg.281)

In another ***Hadith*** narrated by ***Tirmizi***, Rasulullah (صلى الله عليه وسلم) says:

"That woman who leaves this world in such a state in which her husband is pleased with her will enter Jannah."

In another ***Hadith*** also narrated by ***Tirmizi***,

Rasulullah (ﷺ) says:

"If Allah Ta'ala were to command the creation to prostrate to anything besides Him, then He would have commanded the woman to prostrate to her husband."

TRANSLATOR'S NOTE: This ***Hadith Shareef*** clearly emphasizes how important it is to obey and please the husband. It does not mean the woman should literally prostrate to the husband.

In another ***Hadith Shareef*** narrated by ***Tirmizi*** Rasulullah (ﷺ) says:

"If a man calls his wife to fulfil his sexual desires, then she should not delay. Even if she is called at the time when she is cooking on the stove."

In another ***Hadith Shareef*** narrated by ***Bukhari*** and ***Muslim***, Rasulullah (ﷺ) said:

"The woman who does not come to lay with her husband when he calls her, the angels send curses upon her till morning."

NOTE: If the woman has a valid ***Shar'i*** excuse or sickness, i.e. she is in her menstral period,

or she has flu etc. then this is a valid reason for her not to come to her husband when he calls her for sexual intercourse.

Rasulullah (صلى الله عليه وسلم) mentions in another ***Hadith Shareef*** narrated by ***Tirmizi*** and ***Ibn Majah***:

"That woman who displeases her husband in this world then the women of Jannah (which have been promised for those pious Muslim men who will enter Jannah) say:

"May you be destroyed! do not trouble him for he is but with you for a couple of days and he will be coming to us soon!"

Rasulullah (صلى الله عليه وسلم) mentions in another ***Hadith Shareef***:

"There are 3 types of people whose Salah is not accepted nor any of their good deeds. One of them is that woman whose husband is displeased with her."

(Musanna Ibn Abi Shaibah; Vol. 1, pg. 358)

In other narration it is mentioned that a person asked Rasulullah (صلى الله عليه وسلم) as to who is the most virtuous and pious of all women. Rasulullah (صلى الله عليه وسلم) replied:

"That woman who when her husband looks at her he becomes happy and when he says something to her she listens and obeys, and she protects her chastity and she does not squander her husband's wealth."

The husband also possesses this right that she should not perform any **Nafl Ibadat** (voluntary worship) except with his permission. She should not perform any **Nafl** fasts nor **Nafl Salah.**

He also possesses the right that the wife should not remain untidy, dirty or unattractive in front of him. Rather she should try her best to make herself attractive to him in such a way by which he becomes pleased.

Another right which the husband has over the wife is that without his permission she should not leave the house, whether it is to her relatives or to strangers.

Recommendation

Concerning the rights of the husband, refer to my lecture: حقوق الرجال **Rights Of The Husband.** **Insha - Allah**, it will prove to be very beneficial.

TO ACQUIRE TAWFEEQ (ABILITY) TO PRACTICE ON THE ABOVE FOUR ACTIONS COMPLETE THE FOLLOWING FOUR TASBEEHAAT

In order to save oneself from the four ***haraam*** actions that have been discussed above, one must regularly fulfil the following four ***Wazaaif*** (daily practices). Women should only fulfil the last two ***Wazifas***. In addition to this, they should recite سبحان الله **100** times daily. By completing these ***Wazaaif*** ones ***Rooh*** (soul) will gain great strength. When the ***Rooh*** gains strength, it will become easy to refrain from sins.

(1) RECITE لَا اِلٰهَ اِلَّا اللّٰه 100 TIMES

Rasulullah (صلى الله عليه وسلم) is reported to have said:

لَا اِلٰهَ اِلَّا اللّٰهُ لَيْسَ لَهَا حِجَابٌ دُوْنَ اللّٰهِ

"There is no veil between لَا اِلٰهَ اِلَّا اللّٰه *and Allah Ta'ala."* **(Mishkaat; pg. 202)**

When the slave of Allah Ta'ala recites this ***Kalimah*** on the earth, his recitation reaches the ***Arsh-e-Azam*** (Grand Throne) of Allah Ta'ala.

The Manner Of Reciting لَا اِلٰهَ اِلَّا الله

When saying (لَآ اِلٰهُ) lightly ponder that my (لَآ اِلٰهُ) has reached the ***Arsh-e-Azam***. When reciting (اِلَّا الله) lightly ponder once more that through a pillar of light the ***Noor*** of Allah Ta'ala is entering my heart from the ***Arsh-e-Azam***. Ponder over this very lightly. Do not unduly pressure the mind. After reciting (لَآ اِلٰهَ اِلَّا الله) every eight or ten times, also recite (مُحَمَّدٌ رَّسُوْلُ الله) and complete the ***Kalimah***.

(2) RECITE الله الله 100 TIMES

It is ***Waajib*** to recite (جَلَّ جَلَالُهٗ) upon taking the name of Allah Ta'ala the first time. What this means is that in any one gathering when the name of Allah Ta'ala is taken, it is ***Waajib*** in that gathering to say at least once (جَلَّ جَلَالُهٗ). The name of Allah Ta'ala should be taken with great love. While reciting (الله الله) imagine that there is one tongue in the mouth and another tongue in the heart. Think that both are

simultaneously saying (الله). Also imagine that (الله) is emanating from every pore of my body. To ponder very lightly on the above is sufficient. Undue pressure should not be put on the mind. If, during the course of ***Zikr***, the following couplet of this servant is recited now and again you may find even more pleasure in the ***Zikr***:

الله الله کیسا پیارا نام ہے
عاشقوں کا مینا اور جام ہے

Allah ! Allah! How sweet a name is it!
It is the wine and goblet of the lovers.

(3) RECITE ISTIGHFAAR 100 TIMES

The following ***Istighfaar*** may be recited:

﴿ رَبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرَّاحِمِيْنَ ﴾

"O My Rabb, forgive my sins and shower Your Mercy upon me. For verily You are the One Who shows greatest Mercy."

Hakeemul Ummat, Mujddidul Millat Moulana Ashraf Ali Thanwi Saheb (رحمۃ اللہ علیہ) as mentioned four ***Tafseers*** (commentaries) of the word رحمت "Mercy":

TAWFEEQ-E-TA'AT

① (The Ability To Do Righteous Actions)

Due to the evil of sins, the ability of worshipping Allah Ta'ala and being obedient to Him is snatched away. Hence, the servant seeking forgiveness from Allah Ta'ala is in reality requesting this mercy. It is as if he is beseeching Allah Ta'ala to once again grant him the ***Tawfeeq*** to worship Him and be obedient to Him that very ***Tawfeeq*** which was snatched away due to his sins. He is actually pleading, "O Allah! I have now begged forgiveness for my sins. Therefore, once again grant me Your ***Tawfeeq***."

② Increase In Sustenance

As a result of sins, one's sustenance is also restricted. Hence, by seeking forgiveness the servant is saying: "O Allah! increase my sustenance and grant me ***Barakah*** (blessings) therein." ***Barakah*** means قليل كثير النفع something which though it is little in quantity, its benefit is very great.

③ Forgiveness Without Accountability

The third ***Tafseer*** of "***Rahmat***" is "forgiveness

without accountability." By seeking forgiveness the person is pleading: "O Allah, on the Day of Judgement do not take us to account for our deeds." Rasulullah (صلى الله عليه وسلم) has said:

مَنْ نُوْقِشَ عُذِّبَ

This means, the one who is taken to task (made to give an account of his deeds) will be punished. Therefore, on the Day of Judgement forgive us without taking an account of our deeds.

④ ENTRY INTO JANNAH

The fourth ***Tafseer*** of "***Rahmat***" is ***direct entry into Jannah.*** The one seeking forgiveness is asking, O Allah! I have begged forgiveness for my sins. Hence, do not punish me on the Day of Judgement. Without any punishment enter me directly into ***Jannah***

(4) RECITE DUROOD SHAREEF 100 TIMES

Recite the following ***Durood Shareef*** 100 times daily:

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْاُمِّيِّ

This concise ***Durood Shareef*** is narrated in the ***Hadith***.

My first ***Shaikh, Hazrat Moulana Shah Abdul Ghani Phoulpoori*** (رحمۃ اللہ علیہ) has explained a beautiful manner of reciting ***Durood Shareef***. He says, "When reciting ***Durood Shareef*** imagine you are standing at the ***Rawdah Mubarak***. From the countless blessings that are being showered upon Rasulullah (صلی اللہ علیہ وسلم), some droplets are falling on you as well."

Qutbul Aalam Hazrat Moulana Rasheed Ahmad Gangohi (رحمۃ اللہ علیہ) was asked, "Should ***Istighfaar*** be recited first or ***Durood Shareef***?" He enquired, "Do you wash your dirty clothes first or do you first apply ***Itr*** (Perfume)?" Therefore, one should first cleanse his soul from the filth of sin by means of ***Istighfaar*** and then perfume his soul with the recitation of ***Durood Shareef***.

By reciting the above four ***Tasbeehaat*** with punctuality, the heart will be filled with ***Noor*** and the soul will be strengthened. One will then be greatly perturbed by the darkness of sin. This is the difference between a ***zaakir*** (one who makes ***zikr***) and a ***non-zaakir*** that even if the ***zaakir*** has to err, he will immediately

perceive the darkness of the sin. He manages to perceive this darkness since he is one who possesses light. As soon as the darkness comes, he is immediately perturbed. Hence, he immediately seeks forgivness from Allah Ta'ala and having made up for the sin that he has committed he once again regains the ***Noor*** from Allah Ta'ala. Unlike the ***non-zaakir***, the one who does not make ***zikr*** is like a blind person who cannot even perceive the darkness.

Thus, by the punctual recitation of these ***Tasbeehaat, Insha-Allah*** the ***Rooh*** (soul) will be greatly strengthened and be able to combat the ***Nafs*** (innerself) and ***shaytaan***. It will also become very easy to refrain from the four sins mentioned earlier. Eventually a day will then come when he will no longer have the courage to the sin any more.

The friendship of Allah Ta'ala is dependent upon refraining from sins. Allalh Ta'ala says:

﴿ اِنْ اَوْلِيَآءُهٗ اِلَّا الْمُتَّقُوْنَ ﴾

"None are His friends except the one who abstain from sins."

Thus, the basis of the friendship of Allah Ta'ala is ***Taqwa***. In fact, the greatest stage of ***Wilaayat***, which is ***Siddiqiyyat***, is also dependent on ***Taqwa***. The greater one's ***Taqwa***, the greater friend of Allah Ta'ala he will be. The reason for this is that upon refraining from sin his heart will be grieved and he will have to gulp the bitter sip of patience. Upon this sacrifice, Allah Ta'ala endows him with the great gift of His friendship.

May Allah Ta'ala grant us the ability to practice upon this advice. May He grant us perfect ***Taqwa***. Despite the fact that we are not deserving.

May Allah Ta'ala, merely out of His grace, cause us to reach the highest point of the stage of ***Siddiqiyyat***. (the highest rank of ***Wilaayat***).

AAMEEN

آفتاب بر حدث ہامی زند

لطفِ عام تو نمی جوید سند

O Allah! when the rays of Your sun
falls on even filth,
It does not deprive it of Your blessings

since Your grace does not search for ability (to shower Your blessings)."

Hence, O the **Sun of Grace!** Allow even a single ray of Your grace to fall on unworthy ones like us. Attract us towards Yourself and make us devoted to You.

Aameen

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ

مایوس نہ ہوں اہلِ زمیں اپنی خطا سے
تقدیر بدل جاتی ہے مضطر کی دُعا سے

Do not, O inhabitants of the earth, become hopeless over your mistakes,
Fate changes by the supplication of a restlessly broken heart.

عارف باللہ حضرتِ اقدس مولانا شاہ حکیم محمد اختر صاحب دامت برکاتہم

TWO MURAQABAHS

(MEDITATIONS)

FOR SAFEGUARDING

THE FRIENDSHIP OF ALLAH TA'ALA

There are two ***Muraqabahs*** (meditations) which if they are practiced upon on a daily basis, will save one from the destructive disease of ***Kibr*** (pride and vanity) ***Insha-Allah Ta'ala***. This disease is so detrimental that it comes in a ***Hadith Shareef*** that anyone who has pride in his heart equal to even a mustard seed will not enter ***Jannah*** (paradise). It was this very disease which caused ***Iblees*** to become rejected from the court of Allah Ta'ala and made him say,

أَنَا خَيْرٌ مِّنْهُ

"I am more superior than him (Adam عليه السلام)"

خَلَقْتَنِى مِنْ نَّارٍ وَّخَلَقْتَهُ مِنْ طِيْنٍ

"You have created me from fire and him (Adam عليه السلام) from dust."

Due to this "superiority complex" within him, that wretched fool objected against the command of Allah Ta'ala with this thought in mind: how can that which is superior, bow down to a creation which is inferior? Therefore, he who follows in the footsteps of ***Iblees***, i.e. breeds pride and vanity in his heart, will also end up to be rejected from the court of Allah Ta'ala. Therefore, the following two meditations will, ***Insha-Allah***, serve as a protection and shield from becoming wretched and rejected from the court of Allah Ta'ala. Through the blessings of these meditations pride cannot come about in the heart. Furthermore just as it is important to perform good deeds it is likewise critical and necessary to safeguard those good deeds. Thus, these two ***Muraqabahs*** will also be a means of guarding the actions of ***Wilayat*** (friendship) ***Insha-Allah***.

Now, if someone poses the question as to what is the proof for meditation. In answer to this my ***Shaikh***, ***Hazrat Moulana Shah Abdul Ghani Saheb Phoolpuri*** (رحمۃ اللہ علیہ) used to say that the proof for meditation is in the ***Hadith***:

رَاقِبِ اللّٰهَ تَجِدْهُ تُجَاهَكَ

"Ponder and meditate upon Allah and you will find Him before you."

The ***Sufiyaa-e-Kiraam*** who have made ***Muraqabah*** and meditation a practice have done so due to the ***Hadith*** narrated in ***Bukhari Shareef*** known as ***Hadith-e-Ihsaan***, wherein it is stated:

اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ

"That you worship Allah Ta'ala as if you see Him."

One who has reached this stage, how can he then commit sins? And he who abstains from sins becomes the ***Wali*** of Allah. This is due the fact that ***Taqwa*** (abstention from sins) is the foundation of ***Wilayat***. Allah Ta'ala says:

اِنْ اَوْلِيَآءُهٗ اِلَّا الْمُتَّقُوْنَ

"Only those are His friends who abstain from sins."

Unfortunately, these days some deviant, ignorant and fake ***Sufis*** are performing all sorts of "meditations" in which they are supposed to see a point of light gradually increasing and transforming into different colors or they are supposed to meditate that they are flying from the earth to the skies. If they do not start seeing light filling up the entire earth and skies then they are told to remain sitting silent in one place until they see something. The end result of such ignorant meditations is that people will end up becoming mad. Therefore, it is extremly necessary for us to understand that this is absolutely **NOT** the purpose of meditation. Rather the objective of ***Muraqabah*** (as mentioned above) is that such a realisation of Allah (Omnipresence) enters the heart that one remains safe from disobeying Allah Ta'ala, because through disobedience one becomes deprived of Allah's love and friendship.

MURAQABAH NO.1

مَا اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ . الخ

The first ***Muraqabah*** is as follows:

Whenever one performs any good deed then one should not consider it as one's own achievement and perfection. One should consider it to a bestowal from Allah Ta'ala. This is not some imaginative fantasy, rather it is reality. Allah Ta'ala says:

مَا اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ . الخ

"If any goodness reaches you then it is from Allah."

(Surah Nisa: Verse No. 179)

If one performs any good deed such as: giving a brilliant lecture or speech, writing a good article or book, being able to teach in a good way, propagating and doing ***Tableegh*** work, gaurding the eyes and the heart from unlawful beauties, spending money in Allah's path, etc.

then one should not consider it as one's own accomplishment and master piece. Rather one should regard such "achievement" to be the bestowal and endowment of Allah Ta'ala, the sheer grace of Allah Ta'ala.

Manure is put at the roots of a rose bush. Now if beautiful and fragrant roses bloom from that rose bush then is this the accomplishment of the manure? If it were the accomplishment of the manure then only foul smelling flowers would have come out. But due to the fact that sweet-smelling roses blossomed from foul-smelling manure, is a clear proof that this is in actual fact the bestowal of Allah and His absolute perfection. Similarly, we have been created from مَآءٍ مَّهِيْنٍ (a dirty drop of fluid). We are the combination of our father's sperm and mother's menses. Therefore, impure and evil actions are not far-fetched for such a creation whose essence is from impure substances. Thus, if pure and good actions are carried out then truly this is فَمِنَ اللّٰهِ out of the sheer grace and mercy of Allah Ta'ala.

Similarly, if sand or dust happens to shine brightly then this is not the doing of the dust, it is the affect of the rays of the sun which are reflecting on the dust. If the sun's rays are removed from the dust then the dust will immediately become dull and lusterless.

In this verse:

مَا اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ . الخ

"Any good which reaches you is from Allah..."

Allah Ta'ala has remedied the detrimental disease of pride and vanity. In this verse, there is a lesson for us not to consider any of our doings to be our own achievements and or accomplishments. Rather any good that we may happen to do, should be attributed to the bestowal, the assistance and the ***Taufeeq*** of Allah Ta'ala (ability granted to us by Him).

Just as a loving father takes the hand of his small child and makes him write something on a piece of paper and thereafter congratulates him saying, "Very good, how well you have written!".

This is exactly the case with our good actions: Allah Ta'ala grants us ***Taufeeq***, and thereafter out of His infinte Mercy attributes those very actions towards us.

My couplet concerning this is as follows:

کار فرما تو لُطف ہے اُن کا
ہم غلاموں کا نام ہوتا ہے

The bestowal of ***Taufeeq*** (ability) to perform good deeds is also His grace. And attributing those good deeds to us is grace upon grace. My ***Shaikh, Shah Abdul Ghani Saheb*** (رحمۃ اللہ علیہ) used to say that Allah Ta'ala says:

﴿ جَزَاءً مِن رَّبِّكَ عَطَاءً حِسَاباً ﴾

"A sufficient recompense, a bestowal from Your Sustainar and Nourisher..."

But how can the reward be unlimited whereas our actions are limited? It can only be said that this recompense is but His bestowal and grace. The ability to abstain from evil deeds, performance of good actions, remembering

Him, all of these are nothing but His bestowal, grace and benificience. None of these actions are our accomplishments. One ***Buzurg*** has said:

محبت دونوں عالم میں یہی جا کر پکار آئی

جسے خود یار نے چاہا اُسی کو یادِ یار آئی

Love has given announcement in both
the worlds,
Whoever the Beloved has chosen for
His love only he shall remember Him.

Similarly, whatever sins and mistakes we commit then this is from our own misdoings. This is alluded to in the following statement of the verse:

﴿ وَمَا اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ﴾

Any evil which reaches you is from your own ***Nafs***. It is nothing but the rage, rebilliousness, boldness, foolisness, impurity and filth of your ***Nafs.***

Allah Ta'ala enjoins good actions and forbids evil. To attribute evil actions towards Allah Ta'ala is **KUFR**. Therefore, Allah Ta'ala is saying that whatever evil you commit, consider it to be your own misdoing and regretfully seek repentance from it.

﴿ اِسۡتَغۡفِرُوۡا رَبَّکُمۡ ﴾

"Seek forgiveness from Your Nourisher."

Allah Ta'ala has commanded us to seek forgiveness from Him. But why has He used the word رَبُّ (Nourisher)? The wisdom behind this is that every nourisher loves that which it nourishes and sustains. Similarly, the thing which is **nourished and looked after** also has love for its nourisher. It is for this very reason that a small child is always seen running to its mother. Because that child knows that it is my mother who is looking after me and nourishing me. Even if you raise an animal and look after and nourish it, it will follow you wherever you go for it knows and sense that you have looked after it. By using

the word رَبُّ **RABB** (Nourisher) both the love of the Nourisher and Sustainer and that which is nourished and sustained is established.

By using the word رَبُّ **RABB** (Nourisher and Sustainer) it is being said to us that I definitely do have love for you, but you also have love for Me as well. Love is a mutual thing.

دونوں جانب سے اشارے ہو چکے

ہم تمہارے تم ہمارے ہو چکے

From both sides have indications been made,
We have become Yours and You have become ours.

Allah Ta'ala is giving us hope of forgiveness. Due to the fact that He loves us, if we ask forgiveness from Him then He will definitely forgive us.

اِنَّهُ كَانَ غَفَّاراً

"Verily, He is Extremely Forgiving."

Thus why should we no
forgiveness?

Therefore, every good
considered to be the best
and every sin to be the m
One should be thankfu
and ashamed of one's
who keeps himself be
and "misdeed" will rema
And he who remains sa
himself than he will rem
becoming rejected from

MURAQABA

**TO CONSIDER O
LOWEST OF ALL**

The second meditation to
the detrimental disease of
consider oneself to be inf
creation.

***Hakeemul Ummat Mujaddidu
Ashraf Ali Saheb Thanwi***

Thus why should we not have hope in His forgiveness?

Therefore, every good deed should be considered to be the bestowal of Allah Ta'ala and every sin to be the misdoing of the ***Nafs***. One should be thankful for His bestowal and ashamed of one's own misdeeds. He who keeps himself between "Bestowal" and "misdeed" will remain safe from **PRIDE**. And he who remains safe from **PRIDE** then ***Insha-Allah*** he will remain safe from ever becoming rejected from the court of Allah.

MURAQABAH NO. 2

TO CONSIDER ONESELF THE LOWEST OF ALL CREATION

The second meditation to protect oneself from the detrimental disease of pride and vanity is to consider oneself to be inferior than the entire creation.

Hakeemul Ummat Mujaddidul Millat Hazrat Moulana Ashraf Ali Saheb Thanwi (رحمۃ اللہ علیہ) used to say:

"I am worse than every Muslim فی الحال (FIL - HAAL) (as far as my present condition is concerned) and I am worst than every disbeliever and animal فی المآل (FIL - MA'AL) (as far as the future is considered.")

In other words, it is incumbent on every individual to believe that as far as my present condition is concerned every Muslim is better than me no matter how much of a sinner, drunkard, or fornicator he may be. This is because it may well be possible that in spite of his sins he might have such an action or a good deed in his account which is accepted in the court of Allah Ta'ala because of which Allah Ta'ala will pardon him on the Day of Judgment. On the other hand, it may well be possible that I have such a despicable and evil action in my account which has caused me to be hated and despised in the court of Allah Ta'ala because of which all my good deeds have gone to waste and will be the cause of my punishment on the Day of Judgment. (May Allah Ta'ala save us all from such an evil fortune and wretchedness! AMEEN

To meditate that there is a possibilty of me being the worst of all creation, as mentioned above, is sufficient. It is not necessary to have the certainity and complete conviction that one is the lowest of creation, rather to believe that there is a possibility that I am the lowest of creation is sufficient to save one from the disease of pride and vanity.

Second is to meditate that I am worse than every disbeliever and animal as far as my end condition is concerned. The final result of my life is unknown as to whether I will leave this world with faith or disbelief. If a disbeliever leaves this world with ***Imaan*** then his entire life of disbelief will be pardoned and he will entre ***Jannah*** (Paradise). As for animals, there is no reckoning or questioning for them. Therefore, as long as my life has not end on ***Imaan***, I will consider myself inferior than all the disbelievers and animals. Thus, for safeguarding oneself from the disease of pride and vanity, one should say this statement to oneself morning and evening:

O ALLAH! I AM LOWER THAN EVERY MUSLIM, AS FAR AS THE PRESENT CONDITION IS CONCERNED. AND I AM LOWER THAN EVERY DISBELIEVER AND ANIMAL AS FAR AS THE FUTURE AND FINAL CONDITION IS CONCERNED.

May Allah Ta'ala grant us all the ability to practice and bring into action what has been mentioned.

AMEEN!

**THE EASIEST PR
TO ATT**

ISLAAH-E

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❀ ❀ ❀ ❀

**FROM THE NOBLE UT
ARIFBILLAH HAZR
MOULANA SHA
MUHAMMAD
SAHEB (**

Hazratwala said: Whoe
the following prescripti
attain complete reformatio
it is the easiest prescript

① ***Nawab Qaisar Saheb (***
Hazrat Hakeemul Ummat Tha
that he was in that gathe
Hasan Majzoob Saheb (
Ummat as to how one co
Allah Ta'ala. ***Hazrat Hake***

THE EASIEST PRESCRIPTION TO ATTAIN

ISLAAH-E-NAFS

(REFORMATION OF THE NAFS)

❁❁❁❁❁

FROM THE NOBLE UTTERANCES OF

ARIFBILLAH HAZRAT-E-AQDAS MOULANA SHAH HAKEEM MUHAMMAD AKHTAR SAHEB (دامت برکاتہم)

Hazratwala said: Whoever practices upon the following prescription will (**INSHALLAH**) attain complete reformation of the ***Nafs***. In fact, it is the easiest prescription for attaining it.

(1) ***Nawab Qaisar Saheb*** (who is the ***Mureed*** of ***Hazrat Hakeemul Ummat Thanwi***رحمۃ اللہ علیہ) mentioned that he was in that gathering wherein ***Azizul Hasan Majzoob Saheb*** (رحمۃ اللہ علیہ) asked ***Hakeemul Ummat*** as to how one can attain the love of Allah Ta'ala. ***Hazrat Hakeemul Ummat*** replied:

"Those who have attained this love in their hearts, humble yourself before them and attend their gatherings for the sake of your spiritual reformation. Act upon their advices and abstain from what they forbid." ***Moulana Rumi*** (رحمۃ اللہ علیہ) has said:

قال را بگذار مرد حال شو

پیش مردِ کاملے پامال شو

Leave your flowery talk and become a man of action,
Lower and humble yourself before a friend of Allah who has attained perfection.

In other words, leave all this "he said... it was said..." and worry about your own condition. But how will one become a man of action? By humbling oneself before a friend of Allah who has attained perfection.

My ***Shaikh, Shah Abdul Ghani Saheb*** (رحمۃ اللہ علیہ) while teaching the commentary of this verse from the ***Mathnawi***, said to me:

مال "**grind**" is from مالیدن meaning, "**to grind**." That's why there is a sweet dish called **MALEEDA** مالیدہ because it is made from grinded bread crumbs. In other words, ***Moulana*** uses this word پامال, which literally means: "become grinded under his feet", make yourself **MALEEDA** before him, humble yourself before him.

Once ***Khawaja Saheb*** asked, "Is the spiritual effect in ***Zikrullah*** not sufficient to make a person reach Allah? Why is the company of the ***Ahlullah*** a necessary condition to benefit from ***Zikrullah***?" ***Hazrat Hakeemul Ummat*** (رحمۃ اللہ علیہ) replied: "Take the example of a sword. The sword has the capability to cut, but the condition is that it first must come into the hand of a master swordsman. Similarly one will reach Allah Ta'ala through ***Zikrullah,*** but the condition is that it be done with the consultation of the ***Ahlullah***."

(2) Hazratwala said that once he wrote to his ***Shaikh, Hazrat Phoolpuri*** (رحمۃ اللہ علیہ) saying:

"I have an intense feeling of love for you..." ***Shaikh*** wrote in reply: "The love of the ***Shaikh*** is the key to all stages leading to Allah..." The better and stronger the key, the easier the lock will open, and if the key is dull and weak the lock will likewise open, but with great difficulty. The love of Allah Ta'ala is granted in proportianate to the level of love one has for the ***Shaikh***. And if one's connection to the ***Shaikh*** is weak then the connection with Allah Ta'ala will likewise be weak. There is not a single example in the history that can prove the fact that a particular person's connection with the ***Shaikh*** was weak and inspite of that he still received the great treasure of Allah's love.

③ Consider oneself lower than everyone else and regard everyone else better than you. ***Hakeemul Ummat Mujaddidul Millat Hazrat Thanwi*** (رحمۃ اللہ علیہ) used to say: "O Allah! I am inferior than every Muslim فی الحال (**FIL-HAL**) and I am inferior than every ***Kafir*** and animal فی المآل (**FIL-MA'AL**). [The explanation of this statement

has already passed]. **INSHA-ALLAH** through the blessings of this meditation one will be protected from the detrimental disease of pride and vanity and one who is protected from pride will be gauranteed protection from becoming rejected.

(4) If the demand to cast evil glances or to commit some other sin comes about in the heart then one should look at one's appearance in the mirror. Look at what an appearance Allah Ta'ala has granted you.

He has granted you the external appearance of the pious servants of Allah. Does this evil action which you are involved in suit the external appearance of the pious which you have adopted? Say to your ***Nafs***: "You shameless wretch! Do you not feel ashamed of yourself that you are committing deeds of the devil in the form of an angel?" Then look at the mirror and read the ***Dua*** which is taught to us by Rasulullah (صلى الله عليه وسلم).

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِىْ فَحَسِّنْ خُلُقِىْ

"O Allah! You have beautified my external appearance, likewise beautify my internal, i.e. grant me beautiful character and morals."

⑤ Allah Ta'ala has said:

مَا اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ

" Any goodness which reaches you is from Allah."

If any good deed was performed by you, i.e. writing a book, serving the ***Ahlullah***, abstaining from sins, etc. Then realize that this is not your own accomplishment rather it is the ability granted to you by Allah. For example, if flowers grow out from a thorn bush then this is not the achievement or accomplishment of the thorn bush. This is because it is expected of a thorn bush that only thorns grow out from it, so if flowers start to bloom from a thorn bush then this is the Grace and Mercy of Allah Ta'ala. Similarly the "material" or substance of our creation is a dirty drop of fluid, therefore it was not far fetched of such a creation to commit

"dirty" deeds. Thus if good deeds are being performed then this is the Grace and Mercy of Allah Ta'ala, not our achievement. If the sand shines brightly then this is not the feat of the sand, it is due to the rays of the sun that the sand shines. If the sun removes its rays from the sand then the sand will immediately become dull and lose its lustre. Therefore Allah Ta'ala has remedied this evil disease of pride and vanity in this verse saying: "Look... do not consider any good deed which you perform to be your own achievement. Rather it is Our Bestowal. It is the ability granted by Us to you. It is our assistance."

(6) One should realize that no lecture, writing, compilation of ours, no act of servitude can fulfil the right of Allah's greatness and majesty. The sublime Being of Allah Ta'ala is unlimited and eternal and we are limited and mortal. How can the limited and mortal, fulfil the right of the unlimited and immortal Majesty of Allah Ta'ala? This is why Rasulullah (صلى الله عليه وسلم) has said:

مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ

"We have not recognized You as You should be recognized..."

وَمَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

"... and we have not worshipped You as You were rightful to be worshipped ..."

Ah! Then what deception are we in as far as our deeds are concerned? If one's attention still keeps going towards one's academic achievements and literary accomplishments and one is proud of himself as to what great books he has authored (for example) then let him ponder over this statement of Allah Ta'ala mentioned in the ***Qur'aan Majeed***:

﴿وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَّالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ﴾

" ... And if all the trees on this earth were to be made into pens and the ocean turned into ink and seven more oceans were to be brought the

like thereof . Thereafter you were to write the greatness, majesty, and praises of Allah Ta'ala, then all the pens would break and the oceans of ink would run dry but His praises and majesty would not come to an end."

Hazrat Moulana Idrees Kandehlawi (رحمۃ اللہ علیہ) mentions in his ***Tafseer, Ma'ariful Qur'aan***. "The mentioning of "Seven oceans" in this verse is not necessarily to restrict to a specific amount or limit rather it is to demonstrate the abundance and the intensity of the statement. This is because if a thousand oceans were to be brought, they would still be insufficient to write the greatness, praises and majesty of Allah Ta'ala."

Therefore, do not give so much importance and esteem to your so-called "literary acheivements."Look at your work from the perspective that it is the Bestowal of Allah, and thank Him. But to say, "I have authored this... and I have written that... I have acheived this and that" (without mentioning the Grace and Mercy of Allah) is a sin worthy of repentance.

His bestowal is perfect and complete and attributes and goodness are unlimited. Whereas our so-called accomplishments and efforts are deficient. Thus, if He accepts such deficient actions and efforts then this is nothing but His sheer grace. If He accepts our deeds then we have truly succeeded. One should make ***Dua*** and supplicate as such:

O ALLAH! ALL MY ACADEMIC ACCOMPLISHMENTS AND EFFORTS AND DEENI SERVICE CAN NEVER FULFIL THE RIGHT OF YOUR GREATNESS AND MAJESTY. PLEASE OVER-LOOK MY SHORT COMINGS AND ACCEPT ME."

(7) It is my life-long experience that whom-soever shall practice upon these 4-actions (as mentioned earlier in this booklet) then all of ***Deen*** will become easy for him and will leave this world as a friend of Allah Ta'ala.

(i) To adopt the appearance of the ***Ambiya*** (عليهم السلام) that is to grow the beard equal to one fist in length.

(ii) To keep one's clothes above the ankles.

(iii) To protect the eyes from lustful glances.

(iv) To guard the heart from evil thoughts.

CORRECT PRONUNCIATION AND RECITATION OF THE QUR'AAN MAJEED

Hazratwala (دامت برکاتہم) said: I have repeatedly emphasised the importance of the correct pronunciation of the letters of the ***Qur'aan***. In your own areas, under the guidance of an expert recitor of the ***Qur'aan*** (**QARI/HAFIZ**) ensure that you learn to recite the ***Qur'aan Majeed*** correctly. There are some errors, which if committed, could lead to becoming major sins. Among the لحنِ جلی (**LAHN-E-JALI**) or major errors that occur while reciting the ***Qur'aan*** is reading a certain letter in place of

another. This is why it is highly necessary to read the ***Qur'aan*** correctly. ***Hazrat Hakeemul Ummat Thanwi*** (رحمۃ اللہ علیہ) initiated great and renowned ***Ulama*** with ***Bay'at*** only after they were made to read the ***Nuraani Qai'da*** نورانی قاعدہ (an Arabic booklet which teaches the ***Qur'aanic*** Arabic alphabets and the basics of correct pronunciation of the ***Qur'aan Majeed***).

From this we can clearly see the importance of this field of endeavour. It is due to this importance that I implore the people not to regard this aspect of Islamic education as a small and unimportant issue. If someone were to read the poetry of some poet incorrectly, imagine how angry and upset he would become. How then can we be so bold and careless to recite the words of Allah Ta'ala incorrectly? It is necessary for us to ponder what the right of the magnificent Speech of Allah Ta'ala is. ***Hazrat Hakeemul Ummat*** (رحمۃ اللہ علیہ) prescribes that we should devote half an hour daily towards this effort, **INSHA - ALLAH** within two months we will begin reciting the ***Qur'aan Majeed*** correctly.

TO STAND UPRIGHT AFTER RUKU

It is also very important to know that it is ***Wajib*** in ***Salah*** to stand upright after the ***Ruku***. Some people without standing up straight after ***Ruku***, immediately go into ***Sajdah***. Such a ***Salah*** is incomplete. According to a ***Hadith*** mentioned in ***Bukhari Shareef***:

فَصَلِّ فَاِنَّكَ لَمْ تُصَلِّ

"Repeat your Salah, for you have not perform Salah."

It is ***Wajib*** to repeat such a ***Salah***, therefore, one should make sure that one stands upright before going into ***Sajdah***.

TO SIT UPRIGHT BETWEEN THE TWO SAJDAHS

It is also ***Wajib*** to sit upright between the two ***Sajdahs***. If one, after completing the first ***Sajdah*** does not sit upright and hurries into the second ***Sajdah***, one's ***Salah*** will not be

completed. To stand upright after ***Ruku*** and to sit upright between the two ***Sajdahs*** is ***Wajib***. Realise and understand these matters clearly. Let it not be that due to hastiness, one loses all the rewards of his ***Salah***.

It is also ***Wajib*** to place one's nose on the ground in ***Sajdah***. Some people keep their noses suspended above the ground while in ***Sajdah***. I have observed that their foreheads are placed on the ground while their noses are suspended in the air. Remember it is necessary for the nose to touch the ground.

کیا ہے رابطہ آہ و فغاں سے
زمیں کو کام ہے کچھ آسماں سے

A connection has now been established through tears and lament,
Perhaps the earth has some link with the heavens.

If the soil which you have been created from has a link with the heavens then rub you nose

on the earth for this is the means whereby Allah Ta'ala endows one by which one becomes "linked" to the heavens.

THE METHOD OF ADHAAN AND IQAAMAT ACCORDING TO SUNNAH

One should also make an effort to learn the correct method of **ADHAAN** and **IQAAMAT** in accordance to the ***Sunnah***. If someone in your own locality cannot be found to teach you then you should go to a place where an expert ***Muazzin***, ***Qari***, or ***Aalim*** stays and request him to teach you the correct method.

A Unique Divinely Inspired Explanation of a Just Ruler

﴿ سَبْعَةٌ يُظِلُّهُمُ اللهُ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ اِلَّا ظِلُّهُ ﴾

"There will be seven types of people whom Allah Ta'ala will accomodate under the shade of the Arsh when there will be no other shade besides this shade."

The first is a just ruler i.e. a king or president. Commentators of ***Hadith*** have mentioned various explanations of this ***Hadith***. However, Allah Ta'ala has inspired in my heart a very unique explanation which, if practiced upon, will enable every person to attain the rank of a just ruler.

Every person owns a six feet kingdom which consists of a capital and the various provinces. The capital is the heart, while the nose, ears, eyes, etc. are the different provinces. Therefore, whoever establishes justice in his six feet kingdom, from head to toe, according to the pleasure of Allah Ta'ala will also be included amongst the just ruler. What is justice? Justice

can be understood by understanding its opposite. Since الا شياء تعرف باضدادها things are better understood by understanding their opposite. For example, to recognize the day we need night; ***Imaan*** will be recognized through ***kufr*** (disbelief) and justice is recognized through injustice. As such, every action that is contrary to the pleasure of Allah Ta'ala will be termed as "injustice".

The person who does not safeguard his eyes, his ears, his tongue, etc. from ***haraam*** is in fact committing injustice by indulging these limbs in the disobedience of Allah Ta'ala. Such a person is not a just person. Therefore, if one desires to attain the rank of a just ruler i.e. to be under the shade of the ***Arsh***, then he must establish justice on the kingdom of his six feet body.

He must establish justice on the:

1. Ears- by not listening to ***haraam***.
2. Eyes- by not casting lustful glances at

non-mahram women or handsome young lads.

3. TONGUE- by abstaining from backbiting and causing inconvenience to others.
4. CHEEKS- by keeping a beard.
5. ANKLES- by keeping them exposed from any garment hanging from above i.e. lungi, kurta, trouser, etc.

Note: Females can also establish justice by adopting proper ***Hijaab***.

In this manner, every person can be a "just ruler" of his six feet kingdom. Thus, if one does not establish justice in any "province" of his body, then he will be questioned on the Day of Judgement as to why there was rebellion in that province? If the eyes were used against the command of Allah Ta'ala, the person will be asked why the province of the eyes rebelled against the command of Allah Ta'ala? Why did you not use your army of will-power from the capital (the heart) to

gain control over these provinces? Likewise, he will be asked regarding each province of his six feet kingdom.

In conclusion, one who does not gain control on the different provinces of his body is not a just ruler, rather, he is an unjust ruler. And he who makes his kingdom subservient to the laws of Allah Ta'ala will attain the rank of a just ruler on the Day of Judgement, ***Inshallah***.

This explanation of a just ruler does not appear in any book of commentary of ***Hadith***. Allah Ta'ala has blessed (***Hazrat***) ***Akhtar*** out of His mercy with this understanding.

Is it possible for us to gain the status of the one who had foresaken the kingdom of Balkh for the sake of Allah Ta'ala?

Despite our very low position, you and I can also attain the status of ***Sultan Ibrahim Ibn Adham***, the king who had sacrificed his kingdom of ***Balkh*** and kingship for the sake of Allah Ta'ala. We can attain this status even though we do not have this kingdom of ***Balkh***. Today, I would

like to give you the prescription of how those who do not have a kingdom to sacrifice for Allah Ta'ala can still attain the rank of ***Sultan Ibrahim Ibn Adham*** (رحمۃ اللہ علیہ)

Let us assume whilst walking on the streets, a person's sight unintentionally fell upon a very beautiful woman or a handsome young lad, their beauty was such that it totally bewildered his heart and caused a type of current to run through his body from head to toe. The heart began to desire that, "how I wish I could attain this beautiful woman or handsome young lad. If I had the kingdom of ***Balkh*** at my disposal and I was the king of ***Balkh***, I would have sacrificed my kingdom to attain this beauty and to marry this woman." But, this person then thinks that I do not have the kingdom of ***Balkh*** at my disposal so why should I take ***haraam*** pleasure. I will make a firm intention that neither will I look at her, nor will I listen to her voice, nor will I chat with her. I will not let my heart enjoy an atom's weight of ***haraam*** pleasure.

As such, instead of fixing his gazes on this

beautiful woman or handsome young lad, this person turns his eyes towards the heavens and says, "O Allah! If I had the kingdom of ***Balkh*** at my disposal I would have sacrificed this kingdom in order to attain this beauty. But, O Allah! I have turned my sight away from this beauty which in my heart is worth the kingdom of ***Balkh***, out of Your fear."

I now ask the ***Ulama***, tell me, hasn't this person in reality sacrificed the kingdom of ***Balkh*** in the path of Allah Ta'ala. I have hope in the mercy of Allah Ta'ala that this person will stand together with ***Sultan Ibrahim Ibn Adham*** (رحمۃ اللہ علیہ) on the Day of ***Qiyamah***. Allah Ta'ala has blessed me with the prescription of how poor people too can attain the rank of ***Sultan Ibrahim Ibn Adham*** (رحمۃ اللہ علیہ).

Hazrat Hakeem-ul-Ummat (رحمۃ اللہ علیہ) mentions that one who protects his gazes from ***haraam*** will be raised amongst the martyrs on the Day of Judgement because this is a type of internal martyrdom. The desires to look at ***haraam***

which was in this person's heart has been martyred. Ask those who lower their gazes from ***haraam*** as to what difficulty their hearts go through.

Reasons Behind The Prohibition Of Picture Making

One should not keep pictures of animated objects; neither in the home nor in one's office. The angels of mercy do not enter the place in which such pictures are kept.

By prohibiting picture-making, Allah Ta'ala has safeguarded the respect and dignity of His servants. For example, let us suppose that the picture of a person's elderly grand-mother was taken while she was a teenager. A person who would have otherwise greeted this elderly lady with much respect, when seeing this picture will begin entertaining evil thoughts about her, that how I wish I could get her. It is indeed the grace of Allah Ta'ala that he has prohibited picture-making and thereby stopped people from entertaining evil thoughts about His servants. Another

secret behind the prohibition of picture-making which Allah Ta'ala inspired my heart with is that pictures/photos become the proof of one's past-life. For example, a person's picture was taken while he was indulging in sin. Thereafter, he repented by the grace of Allah Ta'ala and became the ***Wali*** of the time. At this pure stage of his life, if a person, out of jealousy, reveals these photographs of his past life, then imagine the hurt that would be caused to this believer of Allah Ta'ala. Allah Ta'ala has prohibited the taking of pictures so that these pictures do not become a proof of one's past sinful life and has thus protected the honour and respect of His slaves.

ہم ایسی لذتوں کو قابل لعنت سمجھتے ہیں

کہ جن سے رب مرا اے دوستو ناراض ہوتا ہے

We regard as cursed those joys,
Due to which O friends, my
Sustainer is displeased.